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COMMENT ON THE WEEK

Senator Vandenberg's Proposal. A New York Times poll of Senators last week indicated that if the Administration should adopt the Vandenberg proposal of a military alliance to keep Germany and Japan demilitarized, the Senate would most probably concur. Doubts were expressed as to the wisdom of making such a treaty before the end of the war, lest it make enemy resistance more desperate. Some felt that if Russia and Britain were assured of the permanent removal of the German and Japanese threat, they would be less interested in an international organization. The poll in no way indicated that the Dumbarton Oaks Proposals would pass the Senate without a fight. Among the chief backers of the Vandenberg Plan were some who oppose giving power to the American delegate on the Security Council to commit America to military action without recourse to Congress.

And Dumbarton Oaks. Speaking in Detroit on February 5, Senator Vandenberg said that the proposed international organization was "an indispensable sequel" to his plan. The great Allied Powers, he added, would be relieved "of any legitimate need, each on his unchecked account, to make unilateral decisions in the name of self-defense." The genius of the Oaks Proposals lay, not so much in force as in "the mobilization of the vigilant moral and spiritual power of enlightened civilization," for which the Proposals supplied an apt instrument. The power of the President to commit us to military action did not seem to him so important in foreseeable practice, but "it may mean infinitely much in the decision of the American people" as to accepting or rejecting Dumbarton Oaks. The Senator's criticism is of that constructive kind which we look for from the progressive elements of the Republican Party.

DeGaulle Looks to the Future. Whether or not the French are invited to take part in the discussions of the Big Three, the conditions laid down by General de Gaulle in his February 5 broadcast as "essential" for his country's existence must lie in the center of the conference table. Added to the security provisions which De Gaulle placed as indispensable for France in the face of Germany were the independence of Poland, Czecho-Slovakia, Austria and the Balkan nations. Practical agreement for mutual security and economic cooperation with neighbors and with the major Powers were proposed as immediate objectives. But the future was not forgotten:

Finally, we shall be ready, when—after the battles of Europe and the Far East have been decided—we shall have recovered full liberty of action and all our territories, to take part gladly in the great studies and negotiations from which there will undoubtedly come a world peace organization. This will include the United States of America in the first rank and will promise to every state the supreme guarantee of its life and development in human society.

At the same time, an "inner renovation," an "enormous effort" for France to "develop herself politically, economically, socially, demographically, morally" must correspond to her renewal of status among the nations of the world. A vast program was sketched, and the General sharply reminded his audience that recovery of status in one field means recovery in all, for "greatness is not divided." These are historic words, and it is to the interest of all nations

to see that France possesses both the courage and the opportunity to fulfil them.

Blackout in the Balkans. Theoretically the conquered and liberated countries in the Balkan peninsula are under the joint control of Soviet Russia, Britain and the United States. Practically, with the exception of Greece, they are being ruled completely and exclusively by Soviet officials and their local stooges. As far as the rest of the world is concerned, they have simply ceased to exist. From Rumania, Bulgaria, Hungary and Yugoslavia the only word which comes to us is either bootlegged by devious ways or handed out by the Soviet-sponsored governments. The Balkans have been blacked out. Recently a group of correspondents protested to Under-Secretary of State Joseph C. Grew that American newspapermen had been barred from the Balkans. Only one foreign correspondent, they informed him, an Englishman, was in Yugoslavia, and there were none at all in the other Balkan countries. Under-Secretary Grew, who probably knew all about this dismal situation, and privately deplored it, before the writers protested, promised that the State Department would vigorously support their applications to the Soviet Government. With that chill comfort the writers had to be content. This latest evidence of Stalin's unwillingness to meet his Allies half way will, of course, only deepen American suspicions that the Soviet Dictator is up to no good in the Balkans. What is going on in those unhappy lands, anyhow, that the rest of the world must not be permitted to know?

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Investigate the RFC. It is now more than two weeks since former Vice President Henry A. Wallace, testifying before the Senate Commerce Committee, suggested a thorough Congressional investigation of the Reconstruction Finance Corporation. It must be regretfully reported that there has not been up till now the slightest indication that Congress intends to heed this request. Here is an agency which, since 1932, has made commitments of more than \$35 billion, and has actually disbursed more than \$30 billion. While its activities have enormously influenced the national economy, its books have never been subjected to Government audit. From time to time, serious charges have been made against it, charges of favoring big business to the detriment of small business, of impeding the nation's preparation for war, of promoting the interests of some States and regions and neglecting the welfare of others. For example, the Defense Plant Corporation, an RFC subsidiary, is alleged to have spent \$400 in Texas for every dollar spent in Mississippi—a consideration which may explain why the two Senators from Mississippi voted with the Wallace forces in the recent showdown in the Senate. It may be that all these charges, as well as those now being pressed before the Mead Committee, are groundless. It may be that the "practical business methods" of Jesse Jones have been above reproach. We do not know. This much, however, is clear: an investigation would show the country that the Southern Democrat-Republican bloc in Congress, in its demands for "a government of laws and not of men," is really sincere and not just playing petty and sordid politics.

USO Anniversary. At the fourth anniversary luncheon held at New York's Waldorf-Astoria, Army and Navy representatives hailed the work of the USO as of "inestimable value" toward military success. That the work has contributed thus to our success at arms is undoubtedly true, but its fruitfulness lies even deeper than that. Chester I. Barnard, president of the organization, touched on that deeper fruitfulness when he remarked that one of the most difficult achievements had been the USO's ability to render to Negroes and other races service

such as was never contemplated in many communities. . . . We have demonstrated that it is possible for us to perform a united service without relinquishing our special philosophy and points of view to make a total America. In the long run this accomplishment may be more important than anything we have done, for unity amid diversity is a fundamental problem of world peace. We have demonstrated that it can be done by men and women of good will.

With such a record piled up in four short years, it would be a distinct loss if the work of the USO were allowed to lapse. It would be far-seeing wisdom if plans were now launched to continue these services after the war. This is particularly true of the centers and the personnel under the auspices of the N.C.C.S., the Catholic group participating in the USO. The retention of these services after the war would provide a long-range machinery for veterans' rehabilitation, for parochial and diocesan educational and social projects that could easily be veritable dynamos for the spread of the Church's social teachings. Postwar apathy must not be allowed to enervate the splendid spirit shown in wartime.

Jesuits in jail. Of the 265 Jesuits in the Philippines, only fifteen have been outside prisons and concentration camps during the years of Japanese occupation. Of those jailed

Jesuits, 113 are Americans. Many of them had the opportunity to escape early in the war, but they preferred to remain with the suffering people. The story of their work during the war years may not yet be told, but little dribbles of it are becoming known. Thus far only ten have been freed. Among those is Father John F. Hurley, Superior of all the Jesuits in the Philippines. During the terrible days between the evacuation of the Americans and the coming of the Japanese, he was, according to one high Government official, "unofficial mayor of Manila." He has been credited with putting an end to the needless Japanese bombing of what had been declared an open city. Since then he has been in and out of prison, always with a price on his head. Another priest recently freed, Father Franklin Ewing, was busy manufacturing quinine in a crude and simple way for malaria-stricken Americans and Filipinos, when he was taken by the Japanese. In the concentration camp at Santo Tomás, Brother John Abrams conducted a few hours of school daily for the children, organized their games and tried to make their life as normal as possible. Thank God for the release of these men. Unfortunately, they will be too busy with the tremendous task of reconstruction to write the story of the last few years as it should be written.

Green Light to Ku Kluxism. The Federal Council of Churches gave a green light to Ku Kluxism when it launched its current "Intensify Your Protestantism" campaign at its Pittsburgh meeting in December. Perhaps it did not wish such a development, but it must have foreseen that it would be inevitable when the word seeped down to the lower levels that the leaders at the top had called upon all the "Heirs of the Reformation" to quicken into new and vigorous life their historic opposition to the Catholic Church. The opening gun, fired at Pittsburgh, was immediately followed by a barrage of hostile resolutions passed by regional assemblies of the different sects. These resolutions were followed by a series of eight articles in the *Christian Century* under the general title: "Can Catholicism Win America?" Though done by a capable writer in a reserved and dignified style, these articles bristle with so many false and misleading assumptions and implications as to the Catholic Church that they are bound to prove highly inflammatory. Adding fuel to the flames, Dr. Roy Ewing Vale, Moderator of the Presbyterian Church, recently began what *Time* called in its January 26 issue "a slam-bang crusade against the Roman Catholic Church." The campaign is gathering momentum. If it continues to do so at the present rate, it will not be long before the hooded figures and flaming crosses will again appear in our midst.

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 Editorial Office: 329 W. 108TH STREET, NEW YORK CITY 25
 President, America Press: GERALD C. TREACY
 Business Manager and Treasurer: JOSEPH CARROLL
 Promotion and Circulation: GERRARD DONNELLY
 Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK CITY 17

AMERICA. Published weekly by the America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York 17, N. Y., February 17, 1945. Vol. LXXII, No. 20, Whole No. 1840. Telephone Murray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$5; 15 cents a copy. Canada, \$6; 17 cents a copy. Foreign, \$6.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the Week, Registered U. S. Patent Office.

THE NATION AT WAR

ON FEBRUARY 4, American troops entered Manila, and soon freed some 5,000 Americans and Allied prisoners whom the Japanese had held for three years. At date of writing not all of Manila had been recaptured, but this, it was evident, could be expected shortly. All will rejoice at this victory.

The recapture of Manila was made without any substantial resistance. The 110-mile advance from Lingayen Gulf took 27 days, and met no organized opposition.

New landings were made at the end of January in Zambales Province, north of Manila Bay, and in Batangas Province, to the south. The landings were not opposed, and only small Japanese forces were met by Allied troops on their way inland.

According to an interview with the Most Reverend Bishop of Lingayen, the Japanese had left that area before the Americans arrived. They had expected the invasion.

There has been serious Japanese opposition in only one sector on Luzon. It is just to the east of Lingayen Gulf, along the mountains. The Japs are holding the few passes which lead across the mountains into the Cagayan valley, which is the largest in the Philippines.

It is not known how many Japs are in this valley. They seem to be well supplied, and have a port at the north end of Luzon and air fields enabling some communication to be maintained with Formosa and Japan. They are fighting hard and appear to be making a serious effort to maintain themselves there.

Japan is more active in the island regions of the Pacific area than is commonly recognized. Although it was announced the day after Christmas that the campaign on Leyte was practically over, there has been very heavy fighting there ever since. It is still continuing.

Large numbers of Japanese are in New Guinea, on Bougainville, and even on Guadalcanal. These Japanese are not very active, and are believed to be incapable of undertaking any major operations. They do have a nuisance value. They live off the country, and continue to receive war supplies by submarines and an occasional plane.

COL. CONRAD H. LANZA

WASHINGTON FRONT

THE SENATE has before it for ratification a treaty which will be a pretty severe test of the Good Neighbor policy. It is a treaty which the State Department negotiated with Mexico over the water of the Colorado River. At the hearings before the Senate Foreign Relations Committee, Governor Warren of California said that, if ratified, the treaty would doom large parts of the United States to sterility. Friends of the treaty retort that it is not California that is interested in blocking the agreement, but private interests in that State which are engaged in selling power and even water to Mexico. It has also been claimed that California's opposition is not aimed at Mexico at all, but at Texas, which is giving California stiff competition in selling citrus fruit in the East.

The treaty restricts Mexico to five per cent of the primary water supply of the Colorado, which flows through Mexico for its last fifty miles and, with the return flow, would give Mexico twenty per cent of what towards its mouth is Mexico's own river. Mexico already has an agreement with us over the Rio Grande water, and both Mexico and Texas are quite satisfied with it.

Mexico's food problem is perhaps its greatest, for only eight per cent of its land is arable, and most of that is irrigated. If its present projects for Colorado River water go through, it will admittedly become more self-sufficient in the matter of food, and to deprive it of the relatively small amount the treaty allows will keep it dependent on us for food indefinitely.

The Catholic Rural Life Conference has interested itself in the treaty on Mexico's behalf. It feels that Mexico will see in rejection of the treaty another piece of monumental Yankee selfishness and imperialism. It also holds that to allow Mexico the small amount she has agreed to is not going to deprive California of needed water, since there is no future prospect of California's using all of the water she will get in any case. And the question is wider than California's interests.

Our relations with Mexico have always been a fair test of our relations with Latin America. We have a good chance to do the decent thing.

WILFRID PARSONS

UNDERSCORINGS

THE EDITOR AND STAFF OF AMERICA join their fellow parishioners of Ascension Parish, New York City, in offering to their beloved Pastor, the Rt. Rev. Msgr. Joseph P. Donahue, heartiest congratulations on his elevation to Episcopal dignity. Msgr. Donahue, Vicar General of the Archdiocese of New York, has been designated by Pope Pius XII Auxiliary Bishop to Archbishop Francis J. Spellman.

► Stating "that the violation of human rights anywhere may be a threat to world peace everywhere," the Commission to Study the Organization of Peace called upon the United Nations "to create in the coming World Organization a Commission on Human Rights and Fundamental Freedoms." The statement, signed by outstanding clerical and lay leaders in the peace movement, was read over the nation-wide facilities of the Columbia Broadcasting System.

► In a tribute to the nurses who had answered the call for service in the armed forces, Archbishop Cushing of Boston said: "Long after the soldiers shall have forgotten the entertainers and come to blush a bit at their silly devotion to the pin-up girls, they will remember with warm gratitude the

nurses who smiled at their many demands . . . who mothered them in the ugliness of their illness."

► *Izvestia*, official Soviet paper, features the recent declaration by 1,600 American Protestant ministers against involving the democratic states "in any deal" in which the Vatican or any Protestant or Jewish religious group "has part or place, either as principal or mediator," according to *Religious News Service*. The statement, addressed to President Roosevelt, Prime Minister Churchill and Marshal Stalin, was issued by Kenneth Leslie, editor of the *Protestant*, bitterly anti-Catholic monthly.

► The New York *Daily News*, a secular newspaper, published an editorial on February 1 in which it praised the Pope's work for peace in these words: "Like Pope Benedict XV in World War I, Pope Pius XII in World War II has labored consistently for an end to the slaughter. For this he has been often and fiercely cursed by numerous powerful thinkers far back of the lines, but not, to our best knowledge, by any soldiers up front amongst the muck, blood, stench and cadavers."

LOUIS E. SULLIVAN

JAPAN'S SHORTAGE OF RAW MATERIALS

H. G. QUARITCH WALES

AT A TIME when the progress of American arms in the central Pacific is about to result in the severance of Japan's sea routes to her southern empire, the enemy's evident concern over key raw-material shortages is of great interest. The extent of their worry on this score is very obvious to anyone who studies the Japanese domestic broadcasts, which are seldom noticed in our newspapers. It is clear that the enemy have in many cases been unable to lay up adequate reserves, or to develop alternative sources nearer home. Even the opening of an overland route from Manchuria to Singapore, which is not likely to be ready for some months, would only partially ease the situation. Hence this supply-shortage should make itself felt on the battlefronts, once the Allies are able to bring their full military and naval might to bear against Japan.

METALS

Probably it is the aluminum situation that is most critical. The Japanese Domei Agency recently admitted that "apprehension is being felt in some quarters and, frankly speaking, it is an accepted fact that our aluminum industries are standing at the crossroads." The OWI has calculated that stockpiles in Japan of the metal, so vital to aircraft production, may not be sufficient for more than six months. Hitherto it has been almost entirely derived from bauxite shipped from Southeast Asia and given priority even over much needed foodstuffs. Now the Japanese munitions ministry, thoroughly alarmed, is doing everything possible to increase production from alum stone in Japan proper and from shale in Korea, Manchuria and North China. It is claimed that new discoveries of aluminite ore "afford great hope for the production of aluminum."

A lack of other non-ferrous metals is also making itself felt. This applies even to tin, of which 80 per cent of the world's supply fell into Japanese hands. Inability to ship it is shown in a recent decision to replace tin coins by paper. A scrap drive has been carried out in which housewives were obliged to give up even pots and pans in daily use, including the copper pots often used for heating *sake*. The Tokyo radio claims that after a "questionable beginning" this drive has been successful. Also that, despite storm damage to the mines, production of lead, zinc, mercury and manganese has been stepped up. The loss of Formosa would considerably aggravate the light-metal situation.

There is one key metal, essential in the manufacture of electrical appliances, about which little can be done to increase production. This is platinum. "Regrettable to say," says the Tokyo radio,

... the production of platinum in Japan is very small. The amount of platinum in the Greater East Asia Co-prosperity Sphere is also not clear at present. Enemy England, on the other hand, is in possession of the world's richest platinum mines.

Hence it has been found necessary to order the enforced sale of all family platinum. Even though Hirohito has set the example, surrendering also his white gold and imperial diamonds, this order does not seem to have been obeyed with a very good grace. And now that a similar demand has been made for the family silver as well, there have been several references in the broadcasts to the need to mete out "chastisement."

SHIPPING SHORTAGES

As with tin, so with rubber and oil there is evidence that the Japanese have been unable to make the most of their occupation of the rich southern lands. Thus rubber, formerly rationed, has now been placed on a priority basis. And the lately ordered merger of the leading synthetic oil firms is very significant in view of the expected loss of Indies sources. In fact, the merger is frankly explained as being intended to meet "a crying need for urgent action regarding the production of synthetic oil."

No doubt the Japanese have to some extent eked out their limited shipping with small wooden ships constructed wherever conditions are favorable. But even here difficulties are now in evidence. On the Manchurian coast, hitherto the chief center of such activity, a timber shortage has developed—so much so that in all cities of Manchuria it has been decided to "abolish the use of discardable chopsticks, as a direct aid to wooden shipbuilding." In Java, where it was stated in December that the yards were ready to launch the first motorized wooden ships, a lack of skilled labor to install the machinery has held up the program.

Insufficiency of iron to meet the needs of Japan's war industry is reflected, for example, in a shortage of machine tools. This was well illustrated in the middle of December by a Domei agency claim that Japanese engineers

... have hit upon the idea of producing wooden boring machines. The greater part of the body and the pulleys of this wooden boring machine is made of oak or other hard wood. Iron is employed only for the shaft and the chucks.

FUEL AND WATER POWER

Shortage of labor in the coal mines of Manchuria has forced the Japanese Government to divert factory workers to the mines, and a reorganization of the South Manchuria Railway has been undertaken with the object of speeding up the extraction of bituminous coal. Both fuel and water-power are now short in Japan, the latter deficiency making it necessary to reduce the ration of electrical power by from five to twenty-five per cent, according to the consumer classification. School children have been mobilized to distribute firewood and charcoal, the last mentioned being widely depended on by the people for fuel. How acute is the shortage may be judged from the announcement that fifty thousand cherry trees on the Imperial Household's stock farm near Tokyo are to be cut down and converted into charcoal.

COTTON AND FOOD

Cotton was perhaps the first commodity of which the Japanese felt the lack after Pearl Harbor, when the United States and Indian sources were immediately cut off. And it would now appear that the enforced change-over from rice to cotton-growing, productive of so much hardship to the peoples of Southeast Asia, has by no means solved all of Japan's cotton problems. Thus we hear of Japanese school children being obliged to skin the bark of mulberry trees for the manufacture of *Ersatz* textiles. And a nation-wide drive has just been started for the collection of old cotton for use in making gunpowder. The old cotton is "expected to come from the cushions used in the various cafés, restaurants, banquet halls, theatres and hotels, as well as shrines, temples and churches."

Naturally it is food shortages, coupled with B-29 bombings, that are doing most to bring the war home to the Japanese populace. Little rice (not more than 15 per cent of

Indo-China's crop, it was recently stated) can be imported from the south, and Manchuria and Korea can spare very little. The same applies to sugar, tea, sweet-potatoes and other vegetables of Formosa that for five decades did so much to give variety to the Japanese diet. Even fish is unobtainable in many parts of Japan, owing to poor distribution. No wonder then that "the farmers' diet is extremely one-sided from the standpoint of nutrition" and cookery schools have been opened to train the village women in making the most of whatever types of nutritive materials are available.

What is available is said to include seal meat, as a substitute for beef and pork; but according to Domei, this has hitherto not been "greatly used" as food. For this winter 24,000 tons of seal are stated to have been caught off southern Sakhalin, which is expected to produce 826,000 pounds of seal meat. For city residents it is to be corned, while villagers will receive their share in frozen lumps. Another experiment intended to "achieve security of foodstuffs in decisive wartime" has been the stocking of a small uninhabited island off the Japanese coast with rabbits. The eight rabbits originally released are stated, at last report, to have multiplied to the number of 1,000 and a grand-scale hunt is shortly to be staged.

Among these varied food problems the significant fact emerges that the Japanese Government is really most pre-occupied over the failure of its program to achieve self-sufficiency in rice and other basic foodstuffs. Some weeks ago Shoichi Nishimura, director of Japan's Agricultural Administration, outlined in a domestic broadcast the critical situation that had arisen as a result of flood and drought in various parts of the country, as well as shortage of manpower and fertilizer. He called desperately on farmers "to raise wheat and vegetables to a far, far greater extent." He assured them that, if only they would put forth their best efforts, the grain yield should equal that of previous years. Even in normal years, however, with ample manpower and fertilizer, Japan produces only eighty per cent of her rice needs.

With the object of providing more labor for the farms, the Japanese Cabinet has decided that henceforth students of both sexes must be recruited for work in the food-production corps. Previously such service was obligatory only for male students.

FERTILIZER

Provision of adequate fertilizer is proving to be an even more serious stumbling-block. How important fertilizer is will be realized when one recalls the intensive nature of Japanese farming, as a result of which the soil rapidly becomes exhausted. In peacetime, Japan imports all the phosphate fertilizer she needs from the Pacific Islands, particularly Palau. But at present such sources are inaccessible, owing either to shipping difficulties or the American occupation of the islands. For nitrogen fertilizers Japan's nitrogen fixation plant normally supplied all her requirements. But at the present time the plant is almost all needed in connection with the manufacture of explosives.

Only one hope of escape from the fertilizer difficulty has presented itself to the Japanese Government. That is to fall back on natural fertilizer. In the words of Nishimura, "the Government has decided to bring about an epoch-making increase in these fertilizers by distributing 70,000 oxen, 10,000 horses and 7,000,000 chickens to farmers during the year."

Finally, as though with drought, floods, manpower and fertilizer shortages he had not enough troubles to face,

Nishimura added one more complaint for which he seemed quite at a loss to propose a remedy. "Lately," he said, "we seem to hear people cry that, even if they are to increase the production of vegetables, there are now no seeds to be had."

APPEAL TO SCIENTISTS

While we are certainly not justified in interpreting the many shortages from which the Japanese home front and war industry are undoubtedly suffering as presaging an early Japanese collapse, such difficulties cannot but have a bearing on Japan's ability to carry on a long defensive war. That is especially the case in view of the fact that at its best Japan's war production is only one-eighth that of the Allies. The Japanese themselves are indeed under no misapprehension as to the gravity of the supply crisis that threatens to undermine their military effort. This growing fear is graphically illustrated by a circular letter recently distributed to the 300,000 members of the Japanese National Federation of Scientific and Technical Associations. It calls for "any ideas that will overcome technical bottlenecks, any ideas that have a bearing on the everyday life of the nation, any ideas that will contribute towards Japan's war effort."

CATHOLIC SCHOOLS AND GOVERNMENT AID

URBAN H. FLEECE, S.M.

A QUESTION frequently asked by Catholics is "Do we really want or need government aid in the support of our Catholic schools?" In this question are implied the further questions: Doesn't government aid necessarily mean government control? Wouldn't we stand the chance of losing more than we would gain from such aid? Why stir up a fight when our present policy of maintaining our own schools is satisfactory?

The answer is found in the answer to deeper questions: Is our present policy satisfactory? Is it adequate for the future? Two vital considerations prompt a negative reply on the part of the writer: 1) statistics seem to prove that private support never has been, nor is it at present, adequate to meet what Canon Law and the Third Plenary Council of Baltimore set up as the goal for Catholic education in the United States, "Every Catholic child in a Catholic school"; and 2) greater taxes and higher standards in education in the postwar world will place additional burdens on Catholics supporting Catholic schools, thus making it even more difficult than it is at present to maintain the schools we now have, let alone any thought of appreciable progress toward the achievement of our goal in the future.

THE PICTURE TODAY

At the present time only fifty per cent of our Catholic children of elementary-school age are attending Catholic elementary schools. The other half are in public schools. Only one out of every five Catholic adolescents attending high school is going to a Catholic high school. Four out of five are attending public schools. On the college level the figures are even less encouraging. Such is the picture sixty-one years after the promulgation of the decree "Every Catholic child in a Catholic school." The double tax of private support, forced upon Catholics because of the Government's failure to recognize the constitutional rights of Catholic

parents, makes it economically impossible for many of them to send their children to a Catholic school.

Anyone conversant with the postwar educational plans as outlined by the National Education Association, in which the nation's annual educational budget is doubled—upped from 2.8 to 5.5 billion dollars—has little doubt concerning the educational implications for Catholic schools. Greater taxes, together with higher standards, will place a serious economic strain on our Catholic educational system and consequently on many a Catholic parent. It is not unlikely that many a parent whose children now attend a Catholic school will find this increased double tax an unbearable burden, making it necessary for him for economic reasons to send his children to a public school, thereby forcing him to sacrifice the full enjoyment of his right of freedom of religion.

EXAMINING THE ISSUES

Such considerations prompt a timely re-examination of the issues involved in the Catholic case for justice in education, whereby Catholic schools would obtain their just share of tax-appropriated school funds. For years there has been disagreement among some Catholics regarding the desirability of Government aid. Traditionally the majority opinion among Catholics has been opposed to bills asking for Federal aid for three reasons: 1) in the beginning most of the bills asked for the establishment of a Department of Education; we believe rather in local autonomy, keeping the control of education within the State; 2) none of the bills made mandatory the inclusion of Catholic schools in the benefits to be obtained from Federal aid; we felt such measures violated our constitutional rights and discriminated against us unjustly; 3) we feared that government aid would mean government control—envisioning in Federal aid a possible danger of the secularization of our Catholic schools.

The Catholic position today in regard to government control is still the same, but there is a growing desire among Catholics to find a workable solution whereby they might share in government aid. They feel it is due them in justice. There is a gradual growth in the sober realization of the inadequacy of our present policy. Perhaps some foresee the intolerance of a triple-tax burden which will fall to them if Federal aid becomes a reality; which, incidentally, promises to be the case in the not too distant future if one can judge the forces now backing Federal aid. There is a growing opinion, too, that aid without some type of supervisory control is basically unrealistic; many feel that, for the responsible use of appropriated moneys, there is no reasonable alternative.

THE QUESTION OF CONTROL

The controversy over control has been somewhat confused. Supervisory control in itself is not bad; it may be either salutary or hazardous. If the control is in the form of supervision, following the principle now regarded as the basis of all good accreditation—namely, rating the worthiness of an institution in the light of the success with which it is achieving its objectives—such control would exercise a salutary influence on our Catholic school system. Not only would such supervisory control be free from objection, it might even make some of our educational institutions more truly Catholic. We have confidence that our elected representatives would repudiate other forms of control which endanger family, community and religious autonomy. Could we not trust them to safeguard our autonomy in the running of our schools?

As tax-supported schools expand their programs more and more into the field of social service, Catholic children attending Catholic schools will be still further penalized. We do not have sufficient means to support all the educational needs of our children; hence the increased necessity of Government recognition and support of our schools. If guidance, placement and occupational adjustment become part of the program offered at public expense, the young man or young woman in the Catholic secondary school is put at a disadvantage when it comes to finding employment. Every child is entitled to equal educational opportunity, but this right is denied to many a Catholic child under the present policy, in which the Catholic parent has to stand the entire cost of educating his own children in addition to contributing to the cost of education for his neighbor's children.

The need for government aid seems graver now than ever. Ought we do something about it? Either we believe in religious education or we do not. If we do, can we rest content with present conditions? Can we afford to allow half of our elementary-school children and four-fifths of our high-school youth to be deprived of the kind of a Christian education to which they have a natural right? Can we in justice permit the children in our own schools to be penalized because of our inability to match the secular opportunities and services which might be theirs were they in a tax-supported school?

FACING FACTS

The logic and justice of requesting a just share of tax-appropriated school moneys seems apparent to one willing to face the facts honestly. The Government compels Catholic children to attend school, but fails to provide a type of education which they in conscience can accept. Last year Catholics were taxed over \$416,000,000 for the support of public education, an average of about \$89 per Catholic family. They were offered nothing in return but a form of education which violated their religious convictions; consequently many of them, rather than sacrifice their religious freedom, dug into their pockets a second time that they might provide a form of education which would satisfy their conscience, and thus saved the public over \$284,661,000 for current expense, interest, and capital outlay, in addition to a building program that would have cost the public nearly a billion dollars had their children attended public schools.

The lack of distributive justice in the present policy of excluding Catholic schools from public support is quite apparent. So is our need for public support. Justice and reason are on our side; so is the supreme law of the land—the Constitution of the United States. Early American tradition and the decisions of the U. S. Supreme Court lend added support. Pius XI in his Encyclical, *The Christian Education of Youth*, reminds us that we have a right in principle to such aid, that the Government should give "such assistance as justice demands, that this can be done to the full satisfaction of families and to the advantage of public peace and tranquillity." Certain foreign countries have accepted the Pope's view of state subventions and have found a workable solution. Now that greater need for public support is appearing on the horizon, are we willing to accept the challenge of meeting the problems that public support may bring in its wake?

Our aim should be public recognition and public support of thoroughly Catholic schools. Unless we achieve this aim we have little hope of ever realizing our ideal, "Every Catholic child in a Catholic school."

NATIONALIZATION OF INDUSTRY IN FRANCE

BENJAMIN L. MASSE

UNLESS there is an unexpected turn in the present political and economic trends in France, the pre-war pattern of industrial property ownership, and even more of industrial management, is going to be drastically altered. In his speech at Lille last October 1, General De Gaulle made it clear that his Government would not oppose the demands of the Resistance Movement for the nationalization of key French industries. He said on that occasion:

At the present juncture, it is no longer possible to put up with these concentrations of economic power known as trusts. Perhaps they fulfilled in the past a necessary part in developing our natural resources, but they are no longer adapted to the necessities of a modern economic system.

Since these words were spoken, the French Government has taken over the huge Renault automobile works in Paris and the entire coal-mining industry in the North. Despite growing opposition from conservatives, it seems likely that other concentrations of economic power will be nationalized.

FRENCH CATHOLIC POSITION

It is important to note that these *reformes de structure*—reforms in the (economic) system—are not the exclusive idea of the Socialist sectors of the Resistance Movement. With the sole exception of the Communists, whose "party line" in France veered recently from revolution to a "win the war and let reforms wait for peace" program, they are the unanimous demand of the main underground groups, including the Catholics. At a meeting held on November 27, the Popular Republican movement—a new Catholic political group prominent in the Government and militantly democratic—issued a manifesto calling for "the nationalization of key industries, of private monopolies and of credit." Only a few days after this manifesto was issued, the Cardinal Archbishop of Paris adopted a friendly attitude toward the *reformes de structure*. Writing in the *Semaine Religieuse*, as reported by Harold Callender in a special dispatch to the *New York Times*, Cardinal Suhard said:

How could the Church not view favorably what tends toward the disappearance of the proletariat? And since it appears that the proletariat is the direct product of the Liberal capitalist system, why may not the Church desire that reforms of structure be applied to that system?

While the rights of owners should be respected, the Cardinal continued, the State must also consider the "legitimate aspirations of the workers and should be animated by a just conception of the nature, destiny and dignity of the human person." "The deproletarianization of the masses," he concluded, "was the grave duty of the hour," and he promised that the Church would encourage movements seeking a solution of the social problem "for the good of France, for the union of her sons and for the good of souls."

These developments in France, and especially the words of Cardinal Suhard, may come as a shock to those Catholics in this country who have not been, perhaps, sufficiently attentive to the social teaching of the Papacy. They will be equally distasteful to certain non-Catholic admirers of ours who regard the Church as an enemy of all forms of so-called "radicalism" and a staunch defender of the *status quo*. In reality, there is nothing in the statement of Cardi-

nal Suhard, or in the recent social pronouncements of Archbishop Saliège of Toulouse and of other French churchmen, which cannot be substantiated in the writings of Leo XIII, Pius XI and of the present Holy Father.

POSITION OF THE POPES

The Church, of course, has condemned some modern "radical" movements, notably Socialism and Communism; but she has at the same time approved other movements aimed at the reform of capitalist society, and which have been deemed "radical" by those who have a vested interest in the present order, or whose ideas on property and the function of the State stem more from John Stuart Mill and John Locke than from Christian tradition.

With regard to private ownership of property, Pope Pius XII re-stated the traditional Christian position in his address last September 1. Since his words have been quoted recently, out of context and incompletely, to buttress a propaganda drive for a dubious sort of "free enterprise," I quote the pertinent passage here:

The Christian conscience cannot admit as just a social order which either denies in principle or renders impossible or nugatory in practice, the natural right to property whether over consumptive goods or the means of production.

But neither can it accept those systems which recognize the right to private property according to a completely false concept of it and which are therefore opposed to a true and healthy social order.

Accordingly where, for instance, "Capitalism" is based on such false concepts and arrogates to itself an unlimited right over property, without any subordination to the common good, the Church has condemned it as contrary to the natural law.

There is, consequently, in the Christian scheme of things no "unlimited right over property." The right to property is a natural right; that is, it is antecedent to the State and not derived from it. It belongs among those "unalienable rights" mentioned in the American Declaration of Independence as coming from man's Creator. But this right to private property is not unlimited since it must be exercised in "subordination to the common good."

In *Quadragesimo Anno*, which contains a stinging moral indictment of contemporary Capitalism, Pius XI explained at some length what is implied by the phrase "subordination to the common good." He said that private ownership has both an individual and a social aspect, and that "men must take into account in this matter not only their own advantage but also the common good." Men are not free, that is to say, to use their property as they see fit, because ownership involves social obligations. To define these obligations in detail, when the natural law itself does not do so, is, according to Pius XI, "the function of the Government." And hitting out against the prevailing Liberal-Capitalist concept of property and the State, he warned that "when civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property . . . from creating intolerable burdens and so rushing to its own destruction."

Nor did Pius XI stop with the right of the State to regulate ownership, within just bounds, in the interest of the general welfare. The State could do more: it could, under certain circumstances, go into business!

Of course, even the most intransigent capitalists admit that some forms of property ought to be owned and managed by the State, since there is no prospect of profit in

them and they would never attract private investment anyhow. But Pius XI had more in mind than dredging profitless harbors and building free and expensive playgrounds. When he spoke of public ownership, and laid down a criterion by which its legitimacy or illegitimacy might be established, it was the relationship of property to the common good he had in mind, not its profitableness or unprofitableness. In a passage dealing explicitly with the demands of Socialists for public ownership of certain types of business enterprise, he wrote in clear and unmistakable words:

For it is rightly contended that certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large.

And he went on to say that "just demands and desires of this kind contain nothing opposed to Christian truth, nor are they in any sense peculiar to Socialism."

It is this teaching which guides the French Catholics of the Popular Republican Party in their demands for "the nationalization of key industries, of private monopolies and of credit." And it is this teaching which enables General de Gaulle, Cardinal Suhard and Archbishop Saliège to assent in principle. From a moral viewpoint, the only question to be answered is this: has the concentration of economic power in trusts and monopolies gone so far in France as to constitute a danger to the general welfare? If it has—and responsible people inside and outside the Government think so—then there can be no objection on moral grounds to the general objectives of the Resistance Movement.

PUBLIC OWNERSHIP VS STATISM

On the other hand, it must be admitted that an expansion of State ownership as a solution to the problems of contemporary Capitalism has its drawbacks and dangers, too. This is commonly recognized today even by the Socialists, who, like the rest of us, have not been blind to the terrible results, in terms of human values, of thoroughgoing government ownership as practised in Soviet Russia. As a result, there is these days in Socialist circles a great deal of discussion of the problem of reconciling public ownership with democratic liberties and the dignity of the individual. One notices in current Socialist literature a new tendency to distinguish between public ownership and state ownership, as well as a growing fear of centralizing political and economic power in the same hands.

The French Catholics who are calling for nationalization of key industries are likewise alert to the dangers of Statism. Discussing General de Gaulle's speech at Lille, Stanislas Fumet wrote not long ago in *Temps Présent*:

In the speech at Lille, it is clear that there was question of the State directing the activities of the community. Some, however, who badly understood General de Gaulle, have expressed a fear that Statism may triumph among us. In all truth, we have been up to now too much opposed to Statism. But it is clear also that we do not wish to see the State exceed the limits of reason and jeopardize the free development of the human person.

We have no fear that this sort of Statism is contemplated. That is why the General did not use the word "State" to designate the collectivity. And because he knows human nature, and understands that the day when there will no longer be a spirit of emulation among men . . . activity will slow down and the level of production, together with the level of culture, will sink, the Head of the Government intends to preserve "initiative and a just profit."

And that is why when we speak of reforms in the economic system, we prefer to use the word "nationalization" rather than "Statism," for nationalization has, so to speak, a more personalist, less anonymous overtone.

But to recognize the dangers of expanding State ownership is one thing; to work out a formula which will not destroy individual liberty and personal initiative is another. The experiment in France will be watched closely throughout the capitalist world, for the problems the French are trying to solve exist to some degree in every industrialized country.

THE RIGHT, TOO, MAY BE WRONG

J. T. DURKIN

WITH ALL OUR FEARS of Communist and other radical revolutions in Europe, it is necessary to remember one of the most important of political truths: that it is not always the Left which makes dangerous and undesirable revolutions. In politics a pat formula is frequently an impediment to clear thinking, and one of the most misleading of formulas at the present moment is the postulate that the sole danger to liberty in European countries comes from Moscow and other centers of ultra-liberal political thought.

That much of peril is centered in the activities of the Communists is undoubtedly true. But a too exclusive insistence on this fact distorts the overall picture. Discussing the Greek crisis, the London *Times* of December 7 gave a warning applicable also to other countries and similar situations:

While on the surface it is the left-wing elements who are responsible for the political turmoil, the extreme right-wing elements are no less busy. Their activities in Athens are below the surface and, to that extent, slightly more dangerous. The alleged fears of the upper classes of Communist dictatorship and terror are more than offset by the more easily justifiable fear of the laboring classes and petty bourgeoisie of another "Fascist dictatorship" of the extreme right, possibly under the guise of a "strong government."

FASCISM WAS "RIGHT"

It has not, perhaps, been fully realized that the extremely undesirable revolution in Italy during 1922-1925 was achieved not mainly by the Left, but chiefly by elements unmistakably of the Right. The Fascists, in the name of a crusade against Communists, Socialists and Liberals, won to their side big business, big finance and other conservative groups who were willing to pay almost any price for stability and order. Mussolini used arguments very similar to those being used at present to justify British diplomacy in the Greek and Italian crises. In all three instances we see the same insistence on the need for stability, order and submission to the existing government until the people have had a chance freely to decide what kind of regime they wish. The danger is that the existing government may be made so stable and strong that it will be able for an indefinite period to prevent the people from deciding freely. This is what happened in the case of the Italian Fascist revolution, which became a vehicle or cloak for a movement more dangerous than the threatened Leftist upheaval itself.

There is another way in which danger may come from

the Right: the Rightist reaction to a violent movement from the Left may be made sincerely and with no intention of becoming reactionary in the reprehensible sense; but it may easily become such. This aberration is due to a typical, dangerous tendency of the conservative—his tendency to restore not only the good old things, but also the bad old things. As Benjamin Constant pointed out more than a century ago, the conservative is inclined frequently to react too far. For instance, he brings back not only the old monarchy but also the abuses of the old monarchy, as happened for fifteen years in France after the restoration of Louis XVIII. His error is, perhaps, largely psychological, based on the principle of the association of ideas. It is so easy, in endorsing a regime, to endorse everything connected with it, including its serious faults.

So, before we decide to support particular governments in liberated Europe, it would be wise to examine their character closely. They may be governments of the Right; they may be sound governments; on the other hand, they may be heirs to the typical Rightist errors referred to above. If they are regimes representing the conservative tradition, there is much in that tradition which we wish to retain, but much also which, for the liberty and security of Europe, should be dropped. It would be a tragic mistake for us to become so obsessed with the fear of a Leftist revolution as to overlook the danger from a reactionary Right.

POLITICAL ARTHRITIS

A Rightist counter-revolution may also be dangerous because it may be protecting and keeping in power a government which has grown senescent and is unwilling to renew its energies. The conservative is prone to forget that among the many false doctrines of the Leftist revolution there may be some truths, acceptance of which is necessary for the reinvigoration of the vital forces of the existing regime. An example: beside the many errors of the Communist program is the perfectly valid truth that private financial monopolies are destructive of personal liberties. The conservative, opposing the Communist program, is inclined to oppose even this part of it, which must be accepted if the existing regime is to live with vigor. To support such conservatives is to encourage a government already doomed to death, since it is a government which refuses to grow.

Gaetano Mosca was profoundly right in saying that nations die when their rulers fail to "meet the needs of changing times by drawing from the lower and deeper strata of society new elements that serve to give them new blood and new life." The best results, he believed, are obtained by a "sound balance between two different and opposite natural tendencies, between the drift towards conservatism and the urge for innovation." Specifically: a fossilized government may prove to be a very expensive price to pay for the scotching of a Communist revolution. There are other things to be feared besides a Leftist victory over the existing regime—one of them being the death of the regime by self-induced arthritis.

The writer is not defending Communism or any other radical ideology. He is defending the comprehensive view, the avoidance of all narrowness and exclusivism in our thinking. To represent the present world crisis as a clearly-drawn contest between an evil and completely false Left and a virtuous and completely correct Right is a much too simple interpretation. The greatest of Catholic thinkers have traditionally employed the excellent intellectual device known as the Scholastic Distinction. Its use is recommended to those who undertake to give the public a thoughtful interpretation of current events.

SCIENCE NOTES

PERHAPS the most significant advance in the science of Genetics made during the past year and a half is contained in two papers which appeared in the Proceedings of the National Academy of Sciences for December, 1943. These contributions, one by the botanist M. M. Rhoades, the other by the zoologist T. M. Sonneborn, report cases of what appears to be a new mode of inheritance intermediate, in some respects, between genetic and cytoplasmic inheritance.

It has been abundantly demonstrated that most inherited characteristics owe their transmission to minute bodies called genes, which are located in the chromosomes. A few cases are known, chiefly color variegations in plants, in which the inherited characteristic is transmitted through the cytoplasm of the cell independently of the genes present.

The report by Rhoades concerns a mutant gene in corn. When this gene, designated *ij*, is present in the pure condition, i.e. from both parents, it brings about an irreversible change in the cytoplasm of the cells. This change—a reduction in the size of the plastids and a loss of their normal green color—once it has been brought about by the action of the *ij* genes, is thereafter inherited through the cytoplasm and is independent of the genes which caused it. It is thus possible to get seedling plants with the *ij* characteristic, i.e. small colorless plastids, even though these plants do not contain the *ij* gene in their genetic constitution.

Sonneborn, working with a species of *Paramecium*, discovered an hereditary characteristic which depends on the simultaneous presence of a gene and a cytoplasmic substance. If the cytoplasmic substance is present the gene is able to continue its production; but if the substance is not present the gene is unable to initiate its production. Some races of *Paramecium* contain this cytoplasmic substance while others do not. Crossing these different races in all possible ways yielded the clue to the situation. An organism possessing the gene but not the cytoplasmic substance will not develop the characteristic; but if the cytoplasmic substance is added—which can be done in these organisms—the characteristic will then be developed and transmitted to successive generations.

In the first of these two cases a cytoplasmic characteristic is dependent solely on a gene for its production and, once formed, is transmitted solely by cytoplasmic inheritance regardless of what genes are present. In the second case the characteristic is not solely dependent on the gene for its production but requires a cytoplasmic factor as well. The genetic and the cytoplasmic factors are both necessary, not only for the development of the characteristic, but for its continuance in existence.

The simultaneous publication in the same issue of a scientific journal of these two papers by two independent investigators adds another striking coincidence to the growing number of remarkable coincidences in the history of Genetics. Mendelism was rediscovered in the same year by three independent scholars in different parts of the world. The experimental production of mutations by X-rays was accomplished independently and in the same year by H. J. Muller in an animal and by L. J. Stadler in a plant. Cytological proof of the genetical principle of crossing-over was brought forward independently and in the same year by McClintock in a plant, and Stern in an animal. These coincidental discoveries indicate and in a sense are the result of the extreme logicity of the development of this science. When the stage is set for a new discovery, competent scientists will not be lacking to make it.

CHARLES A. BERGER, S.J.

CHRISTIAN VICTORY

WHEN GENERAL MACARTHUR knew that he could not defend Manila, he declared it an open city and retired with his troops to the heroically helpless stand on Bataan. Retiring, he left Manila untouched, intact, unscarred.

When General MacArthur returned to Manila he found fires raging, large portions of the city in ruins, the people fleeing in panic. The Japanese in turn well knew that they could not defend Manila against the returning Americans, but in retiring they wrought as much damage as they could on a helpless people and city.

That is one difference between a Christian and a pagan way of waging war. The destruction of a beautiful city, of the homes of the city, may bring tears to our eyes, but behind the tears is a light of pride that all the bitter years of jungle fighting have not made our soldiers less human, less idealistic.

Down the long road from Lingayen to Manila they advanced cautiously, carefully, surprised no doubt as we at home were, that they met so little opposition from the Japanese.

With overwhelming superiority in men and tanks and planes, they might have dashed ahead, heedless of the cost in human life, of the destruction of town and hamlet and poor Nipa shacks.

As they neared Manila the drive became more of a race. They thought—these hardened jungle fighters—of the men and women and children who were prisoners. They thought with horror of what the Japanese might do to them in the last frenzy of defeated pride; and they drove themselves to a speed almost reckless. At Cabanatuan they worked their way into a region Japanese-infested. They broke into the prison, scattered the guards, herded and marshaled and pushed and carried the starved, beaten, delirious prisoners. All night long they guided them along a dark, hot road, beat off furious Japanese flank attacks to deliver the prisoners to freedom. When our army burst into Manila they had orders to ignore danger, to by-pass important junctions, to release the prisoners of Santo Tomás at any cost, and part of that cost was that they let a detachment of Japanese troops march, armed and unmolested, down the road that led to Manila and its flaming ruins. Not one American soldier fired on those Japanese to whom American word had been pledged. Those Japanese may yet take an American life or two, but our first aim was to free the prisoners.

From Santo Tomás to Bilibid, to Santiago, our first concern was the freedom of the men we had left behind a few years ago. Los Baños, Cavite, Corregidor, are still fearful names, names of suffering, of prison camps, torture, but they, too, will be stormed and their prison load released, for our recapture of the Philippines is a true liberation.

There are bitter days ahead around and about Manila. There are other islands to be retaken. There are suffering years of reconstruction to be faced. But MacArthur has redeemed his pledge. He has returned to Manila. The Manila he sees now is not the Manila of old. And yet it is a prideful, hopeful sight.

The Japanese have been decisively defeated, as they will continue to be defeated all along the line. The courage of the Filipino has never been defeated, and that courage will face the problems of the future as it faced the sorrows of the past.

Schools, hospitals, asylums, churches, homes have been destroyed. Fine young blood has been shed in plenty. The suffering has been American and Filipino. The courage has been military and popular and clerical. When the veil is

lifted, it will be seen that American priests who have given their lives to Filipino welfare have played an important role in comfort and faith even when things looked darkest.

The return to Manila is a Christian victory. Together cross and American flag fly triumphantly over a scene that must look like the darkness that enveloped the closing hours of Calvary. From the darkness of Calvary went forth the Light that gave life to the world. From Manila shall go forth the light that shall give a Christian life to all the Orient.

SLOGANS FOR THOUGHT

THROUGHOUT HIS LIFE, the late G. K. Chesterton waged ceaseless warfare against the enemies of the English language. To many people who missed the point but liked the way he made it, he appeared a kind of literary buffoon, master of magic and prince of paradox. But Chesterton was no buffoon. He hated the slick sloganizing which passes for thought, the shoddy writing which is the enemy of Wisdom and Truth. And so he fought verbal sham, knowing it to be both cause and effect of the modern flight from reason.

We were reminded of G.K.C. the other day on reading Simeon Strunsky's column in the *New York Times*. Mr. Strunsky is no Chesterton, but he has the authentic Chestertonian impatience with shoddy writing and cheap sloganizing. Moved perhaps by the editorial hysteria over the President's choice of Henry Wallace as Secretary of Commerce, he did a few paragraphs on the current fashion of dubbing all reformers, dreamers and idealists "starry-eyed." Is "starry-eyed," he innocently asked, really the word we want to use? And then, not so innocently, he answered:

A sentimental observer has to wonder whether the idealists of today are any starrier-eyed than were the materialists of, say, 1929, who assured him that permanent prosperity had at last arrived and that the economic millennium was just around the corner.

That is a good point and it starts a man thinking. How many other words, he wonders, are being twisted out of shape just to make a not disinterested point or to win a profitable crusade? Words like pious, religious and realist; like liberal, conservative and radical?

That last word, for instance. It means nowadays about the same as subversive. The connotation is wholly pejorative, suggesting deep and dangerous plotting—generally by unassimilated immigrants—aimed at the overthrow of the American Way of Life. It is, therefore, a word to be used with proper caution and nice selectivity—for the sake of justice, as well as the preservation of intellectual integrity and the possibility of democratic debate.

Is that the way we are using it? Or are we using it carelessly and even maliciously, merely to discredit anyone who does not agree with us, or whose economic well being does not coincide, so we think, with our own?

Consider the current scrimmage in Congress over the May-Bailey "Work or Jail" bill. That bill could be the first step toward a break with our historic tradition of civilian supremacy. It is a really radical proposal, in the sense that it does endanger the American Way of Life. Maybe the danger ought to be risked, as some very responsible people say. We do not happen to think so, but then that is neither here nor there. The point of this dissertation is that this radical proposal is the brain child of the Generals and Admirals

who command our Army and Navy, and who are neither thought to be nor said to be radical; and it is at the same time being most vigorously opposed by Philip Murray, President of the Congress of Industrial Organizations, who, together with his organization, is reputed to be by many of his substantial fellow citizens the catspaw of Communists and other subversive people! It is all very confusing, and perhaps Mr. Strunsky will write a column about it and set us straight again.

PERMANENT FEPC

NO LONGER does there exist any serious doubt, in Congress or out of it, that the right to work without discrimination on the basis of race, creed, color, national origin or ancestry is a constitutional privilege and immunity which cannot be abridged by any State. No longer is there doubt that the attempt thus to discriminate foments domestic strife and that it is in accordance with national policy to forbid employers and labor unions engaged in interstate commerce or performing work under a contract or subcontract with a United States agency to engage in such discrimination.

But since this much is clear and beyond the power of any reasonable dispute, it is likewise plain that any attempt to cope with this situation must take the form of a permanent agency backed up by a statute. As Representative Scanlon of Pennsylvania stated last June, introducing bill H.R. 3986 for a permanent Fair Employment Practices Commission:

Without a statute carrying definite powers of investigation and enforcement, no agency can do much more than attempt informally to adjust ugly situations. . . . Until the Congress passes such a statute, it is mockery to say that the problem of discrimination in employment is really being tackled.

Both the premises and the conclusion were so plain to public opinion, that the promise of such a Congressional commission was embodied in the platform of the Republican Party previous to the recent election.

One of the members of the Senate Committee which reported favorably on this legislation was Senator Taft of Ohio who, according to all reports, drafted the same Republican platform, and voted for the bill when it came before the Senate. Yet Senator Taft, in the present Congress, proposed a substitute bill which deprives the commission of those enforcement powers which are its essential requisite and reduces it to a mere informational and advisory agency. Imagine the surprise of the bill's proponents when Senator Taft appeared to inform a delegation which called on him on February 2 that he had never been in favor of the promised legislation and that he voted for the bill because he knew that no action would be taken on it at once. Pressed for an explanation of his position, the Senator objected that Negroes and other minorities would have to be hired on a quota basis. But when asked where such a provision was to be found in the bill, Mr. Taft had to admit there was none.

Further explanation of Senator Taft's post-election conduct can be left to himself and his own conscience. But Minority Leader Joseph W. Martin and the enlightened and progressive members of the Republican Party in Congress possess now a clear-cut opportunity to prove to the public the sincerity of their own pre-election professions. It is our own guess that they will have the wisdom and foresight to avail themselves of it.

S. 181 is the "Educational Finance Act of 1945," introduced in the Senate on January 10 by Senators Thomas of Utah and Hill of Alabama. H.R. 1296 is the same bill introduced in the House by Mr. Ramspeck of Georgia.

Both bills propose legislation for Federal aid to education. They would set up, first, a *permanent* "equalizing fund" of \$100,000,000 annually "for the purpose of more nearly equalizing public elementary and public secondary school opportunities among and within the States"; secondly, an "emergency fund" of \$200,000,000 "to be apportioned for each fiscal year in which Congress shall find a need therefor." Its aim is to enable States to meet emergencies in financing public elementary and secondary schools by providing funds: 1) for teachers' salaries to keep schools open, 2) for employing more teachers to relieve overcrowded classes, 3) for raising substandard teachers' salaries and 4) for adjusting salaries of teachers to the increased cost of living.

These funds are to be made available to *States* for aiding *public* schools, elementary and secondary. They can be spent *only for public agencies publicly controlled*.

What are Catholics to think of these bills for Federal aid now before Congress? The position the Church has taken in the past, and her present situation, are well summed up in an article printed elsewhere in these pages. Due recognition should be given to the fact that Catholic opposition to Federal aid has been motivated, first and foremost, by the fear of centralized governmental control which, as the history of Europe plainly testifies, almost inevitably destroys freedom of education. This fear on the part of American Catholics has been the more real because, up to very recent times, every legislative proposal for Federal aid to education has included a proposal for a Federal Department of Education. But proponents of Federal aid have now abandoned their attempts to federalize education. They now insist that any Federal-aid bill must clearly enunciate the principle of non-interference by the Federal Government in education. And they have written this principle into the current Federal-aid bills. This appreciably lessens, even if it does not entirely remove, the danger of eventual government control.

However, the lessening of the fear of Federal control cannot gain Catholic support for S. 181 and H.R. 1296. These bills are essentially discriminatory. Any legitimate interest which the Federal Government may have in education is *vested in the child*. It has no proper interest in State school systems or State schools as such. The President underscored this principle not long ago when he said that educational opportunities must be given to "all of the children of all of the people." All of the children of all of the people are not in publicly-supported schools. Some two and a half million of them are in Catholic elementary and secondary schools.

The secularized public school, with all its virtues, can never satisfy the Catholic conscience, which demands an education rooted and founded in religion. Increasingly more Protestants and Jews hold the same view. So, at a time when Catholics, Protestants and Jews are cooperating on national and international issues, it seems fitting to suggest that together they could devise and support a workable plan for Federal aid to *both public and private schools*, so that *all* the people could give their children the *kind of education* which in conscience they believe to be the best. Such a plan would not only remedy the fundamental discrimination and injustice of S. 181 and H.R. 1296, but would really solve the problem of religion in education.

LITERATURE AND ART

LITERATURE IN WAR TIME

JOSEPH G. MILUNAS

THE WEEKLY NEWS-MAGAZINE, striving as it does to give a complete and exhaustive report of every department of man's activities, sometimes provides a very apt context for the discussion of problems which are often considered purely academic. The question of the value and function of literature would seem to be completely removed from the world of the fighting fronts, from the preoccupations of business and labor, agriculture, aviation and foreign affairs, yet this very question finds a place in the midst of a weekly report on the news of the world in a recent issue of *Newsweek* (December 4, 1944). This meeting of the weighty issues of world affairs and the seemingly frivolous problem of the value of literature within the pages of the same magazine suggests that a concern for art may possibly be a public-spirited action. Perhaps it is after all true that, as Aldous Huxley says, "they also serve who only bother their heads about art."

The recognition that *Newsweek* accords to the possible values of literature occurs in its review of F. O. Matthiessen's *Henry James: The Major Phase*. Professor Matthiessen wrote his book on Henry James as a result of a course with a group of Harvard undergraduates who, says the professor, . . . during the tense winters of 1942 and 1943, kept insisting that until they were needed by the Army, they meant to continue to get the best education they could. Wiser than many of their elders, they refused to be distracted from primary values. When I said, half meaning it, that a book on Henry James was to be my over-aged contribution to the war effort, they urged me to be serious. They believed that in a total war the preservation of art and thought should be a leading aim. They persuaded me to continue to believe it.

The concern of these students—whose immediate objective was to prepare for warfare—for the preservation of art and thought is newsworthy. Their study of literature seems to have filled some deep need and performed a valuable service for them. In their view, literature was not a kind of mental aspirin to relieve the headaches of routine, or a mere study of style and picturesque speech. Their talk of "primary values" would seem to indicate a high and serious function for literature.

A clue to the nature of the service that literature can perform is found in W. H. Auden's estimate of the intent of a collection of stories by Henry James entitled *Stories of Writers and Artists*, edited by Professor Matthiessen. For Auden the moral of all these stories comes to one:

"Let your eye be single." If you are called to write, then you must not think in terms of sales or competition with your fellow-artists; if you are called to love, it is well if the object is worthy and responsive, but if he or she is neither, it is also well. There are many callings, but whichever one chooses you, to that you must be faithful "for better, for worse, for richer, for poorer, in sickness and in health, till death do you part," for only those who are so dedicated have a real history; only they have the art which makes out of a tangled mass of mere moments the figured carpet of a significant life.

This is not a trivial theme, and if Mr. Auden is correct in his appraisal of the meaning of James' stories, then it is

readily seen how his work has a bearing on the world of private and public affairs.

Literature of a high and serious order can be viewed, then, as a means by which we progress from a "notional" to a "real" grasp of important truths. One of its chief services is that it acts as a solvent for the crust that overlies significant truths because of our familiarity with them. In the stories of Henry James the injunction to "let your eye be single" has been given a setting, a locale in which a fidelity to or neglect of it is seen to have consequences of great moment. The precept has been restored to the practical order, where it becomes a directive idea, guiding choice and action. The reader, after seeing it in relation to people much like himself, can hardly allow the ideal to repose inertly on the wall of his mind as a motto, but will be moved to join issue with it, to live by it.

This potency that literature has for bringing to life truths worn threadbare by careless and thoughtless handling can also be seen at work in a novel such as Joseph Conrad's *Victory*. There is no need to wrench or twist the meaning of this novel to see in it a commentary upon the Gospel text: "Whoever tries to save his life will lose it." The story of *Victory* is a full and rich unfolding of the inescapable application of that text to even merely human relationships. The "victory" spoken of in the title belongs to the girl Lena who gives her life to protect the life of Heyst, whom she loved. It is the disenchanted Heyst, who had aimed to be an independent spectator of life, to be completely detached, to "look on and never make a sound," who at the end of his life is forced to assess the bitter fruits of his withdrawal from the concerns of men with the warning: "Ah, Davidson, woe to the man whose heart has not learned while young to hope, to love—and to put its trust in life."

The recent *So Little Time* of J. P. Marquand is a compelling example of the power inherent in a skilful piece of literature for bringing home realization of truths that we so easily store away in the back of our minds to remain unused. The book is a record of the appalling futility and aimlessness of life when it is divorced from the roots that give it strength and vitality. At the end of the book, Jeffrey Wilson, the hero, finds himself in Saint Patrick's Cathedral with the words of the Lord's Prayer springing to his lips. The pointlessness of his own life and the lives of his friends and acquaintances is brought into focus under the impact of the war. The failure of the familiar round of business, pleasure and distractions to satisfy the ultimate needs of human nature can no longer be kept at arm's length, and Jeffrey Wilson is stirred to go out of himself to seek some ultimate value which would give a meaning to his life.

A perceptive reading of this book cannot fail to bring out the force of Father Gillis' remark that "it was Jeffrey's heartache as much as his mental bewilderment that led him into the church and that drew from his lips a few words of the 'Our Father.' Religion crushed and smothered for a lifetime will rise out of some deep abyss within human nature, and make itself felt." A careful consideration of the lives of Jeffrey Wilson and his friends so minutely and expertly chronicled by J. P. Marquand brings with it the realization that the need for religion is rooted in man's nature and not something superimposed or artificially constructed for him. The power of the book, as of all good literature, lies in the fact that it goes beyond mere description and offers to the reader an experience.

In writing his books, the author is not to be pictured as setting out deliberately to prove or embroider upon a definite text. Rather his attention is engaged by the mystery and unfathomableness of this or that individual, and he attempts to track to their sources the causes of his suffering, failures. His quarry is the inner springs of action. He does not give the impression of knowing the answer before he starts. The problem is before him and he sets himself to deal with it. The fact that the answer is old and familiar has a startling effect. The recurring and inescapable validity of the old answer "fans fresh our wits with wonder"—and there in Hopkins' words we have as precise a statement as we can hope for to express the service that literature offers to perform.

The source of this wonder is linked to the very procedure of the writer. In literature which has any claim to seriousness, you have the writer ranging over reality, stalking it for its significance. He registers and communicates the truth in all its dimensions. He does not leave the truth hanging in mid-air, but reveals it as it is found in the tangled welter of real life. If the author is a great writer, he has given us a means whereby we can make a total approach to this or that particular truth. Lending ourselves to his work, we find that we have a richer way of viewing reality and that through expanded insight our whole nature becomes engaged with the truth.

A serious study of literature, then, should make it impossible for one to approach life academically and at second-hand. It should rub away the angularity of the knowledge of principles learned from a formal study of philosophy, for example, and show the force and validity of those principles in every department of life. Literature breeds knowledge that gets beyond the surface and penetrates to the meaning, the significance of things in man's life. The man who has availed himself of the resources of literature will not be a talking text-book but a human being who has felt more clearly the full weight of the problems he may essay to discuss and solve.

A concern with the values of literature is a public-spirited employment even in times of war. It is always of great importance to keep men alive to the true nature of their responsibilities as men and to direct their attention to the true goods of human nature. And literature can help to do this by fanning fresh their wits with wonder.

AVE MARIS STELLA

Star of the Sea! None knows that call
So well as he who spent the night
Far out at sea, the sky a pall,
The clouds a coffin lidded tight,
The vessel, universe, and all
Swaying hearselike without light.

To him the flash of some fixed star
Serves to dispel this sense of doom;
Once more the sky is sky afar,
The sea is sea alit with foam,
The ship a safe and cheery car
On rolling hill-roads going home.

If Bernard from his cloister height
Saw for his Gothic age the need
Of calling on you, well we might
When they who steer our days in speed
Call evil good and sable white—
Star of the night-sea, intercede.

FRAY ANGELICO CHAVEZ

BOOKS

CRIME AND PUNISHMENT

WAR CRIMINALS: THEIR PROSECUTION AND PUNISHMENT. By Sheldon Glueck. Alfred A. Knopf. \$3

MR. GLUECK, professor of Criminal Law and Criminology at Harvard University, is passionately determined to have Axis war criminals punished. Realizing that "the problem . . . is unprecedented and highly complex," that there exists no clear or universal understanding as to the exact rules according to which the trial and punishment of war criminals ought to take place, he proceeds to propose such rules. These are partly a gathering of whatever fragmentary but suitable provisions there are in international and municipal law, and partly outright innovations. They are to be applied by an International Criminal Court to be created by the United Nations and such neutrals as wish to participate. He agrees that

. . . it may be *desirable, later* [reviewer's italics] for the nations of the world to enter into a convention setting out the general principles and specific definitions of crimes and punishments to be cognizable in the future by the international tribunal; but . . . the pre-existence of such an international penal code is not a *sine qua non* to the just and efficient functioning of an International Criminal Court in the case of the criminals of the present war.

His views seem to be, in general, also those of the United States Department of State, as recently announced by Under Secretary Grew. Whether the United States Government will stand, in particular, for all the various principles and policies advocated by Mr. Glueck remains to be seen. His proposals appear as quite sound in theory and organically developed from whatever there exists of an international law of war crimes. He is no doubt right in rejecting the idea (which he characterizes as "legalistic nihilism") that just because there does not at present exist a developed body of such law, nor developed machinery to carry out what law there is, there can be no trial and punishment of war criminals. Precedent must begin sometime, and this is the time to establish it, he says.

Responsibility for violations of the laws of war and violations of ordinary criminal laws in the course of warfare ought no longer to be restricted to "states," but pinned on individuals. Such violations ought no longer in any way enjoy the protection of a definition as "political" offenses, which are, in existing law, exempt from punishment. Heads of states, under existing law not legally punishable, ought to be held fully responsible for all the crimes committed on their order or permission. The sovereign right of neutral states to grant asylum to political refugees ought not to make it possible for these men to escape arrest and punishment. The plea of superior order ought no longer to excuse thousands of officers and men from responsibility for crimes (and paragraph 347 of the American *Rules of Warfare* ought to be amended accordingly). Crimes of Axis leaders and subordinates against their own nationals—Jews and political opponents—ought to be defined and dealt with as war crimes.

Punishment ought to consist of long terms at hard labor in most cases; of death in many cases. His International Criminal Court is to be assisted by a Bureau of Punishment and Correction. The latter term reveals his conviction that some, especially youthful, offenders could be re-educated and rehabilitated away from their criminal background to a normal life. For this latter purpose, he thinks, "trained penologic and psychiatric personnel is available in most of the United Nations, particularly in the United States."

He covers the whole ground of the matter quite thoroughly. He does not, however, give any estimate of the numbers of criminals involved. By his "modernized" definition of war crimes it is likely to mean tens, if not hundreds, of thousands. In his view "the deeply injured sensibilities of the survivors of Axis atrocities are more to be taken into account than are the feelings or reformatory possibilities of the war criminals" or else "the very foundations of their mental and moral well-being will tend to be undermined."

M. STAERK

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MINOR BELL FOR ADANO

TOMORROW WILL SING. By Elliott Arnold. Duell, Sloan and Pearce. \$2.50

THERE IS AT LEAST an even chance that this war, unlike the last, will fail to produce a literature of disillusionment. Sinclair Lewis once sneered at those who reacted against (in his mimic terms) the "whine, whine, whine—the naughty brutal sergeant" type of novel of our postwar tough guys, but, after all, were there not two decades of whining? Today's less Byronic generation seems not at all given to self-pity, but more to calm appraisal, objective reporting, and a balanced self-deprecation. Mr. Elliott Arnold is an excellent case in point. Before his personal participation in the war, he had written, in *The Commandos*, a thoroughly asinine, romantic-sordid novel of impossible melodrama. Now, after what must have been some first-hand, unbookish experience, he is ready to write (still with some debt sickness of the study) of recognizably human beings.

Tomorrow Will Sing tells the story of Lieutenant Eddie Amato, former Long Island farm boy, who finds himself stationed with a bomber group close to the Italian farm on which his father was born. He gets to know and understand his uncle, a former minor official under Fascism, his uncle's family and their neighbors. Eddie falls in love with Nina Sorvino, a demure and altogether charming girl; he finds again that the soil is good to the touch and healing to the mind. His cousin Ricardo, ex-Italian Army officer and somewhat mechanical villain of the piece, becomes, on the other hand, uprooted and alien in his own country. His symbolic escape to a brief life with a prostitute empties him of his remaining dignity and significance. Eddie's instinctive democracy and his typically American way of proving to the villagers that Mayor LaGuardia has not been "thrown into jail and then executed" help cement a slowly growing understanding.

This is a novel, perhaps, of sentiment, but not one of sentimentality. Its characters are types, but not patronized types, not stage Italians. There is manipulation, too, for political preachment, but it is problem-solving in little, and in enduring human terms. *Tomorrow Will Sing* bears traces of the author's former manner, but it is adult, reasonable and, on the whole, reassuring.

RILEY HUGHES

DE-NAZIFICATION POSSIBLE

RE-EDUCATING GERMANY. By Werner Richter. University of Chicago Press. \$3.50

MIDWAY IN HIS BOOK the author, former Under Secretary in the Prussian Ministry of Education under the Weimar Republic, and now, self-exiled, teaching in this country, writes:

We do not argue with those who believe it possible to eliminate Germany from the map of the world and to scatter Germans abroad. Neither do we deny that after the official peace settlement it would be possible to bomb Germany occasionally if she would prove herself unamenable to its terms. Under such circumstances the problem of this book would no longer be a problem. It would be pointless to speak about the re-education of Germany, since, let it be repeated, one cannot simultaneously enslave and educate for freedom.

In that paragraph Werner Richter presents his thesis: that Germany became what it did under Hitler due to evil education, and that Germany can once more become an asset to Europe and the world if given a chance to re-educate herself. If one will read the entire book carefully, and if one will at the same time try to forget the horrible, and seemingly true, stories of atrocities perpetrated by Germans in Poland and elsewhere, the book will probably have much weight and influence. Richter makes no effort to defend the Hitlerian regime, but instead admits: "The insanity and criminality of Hitler and his gangsters have dragged Germany into an abyss. Things have happened which cannot be atoned for" and then adds:

The German people has suffered from a severe spiritual

sickness which cannot be healed by outlawry and punishment. I think a nation which by twelve hundred years of cultural tradition has enriched the world . . . has certainly a right to be judged by other criteria than the span of twelve humiliating years.

Richter not only condemns Vansittart, but blames him and "the majority of the English people" for having aided and applauded Hitler when the latter re-militarized the Rhine area in 1936. The author credits the Catholics in Germany with having favored the democracy of the Weimar Republic, but states that the majority of the so-called educated people in the well-to-do classes opposed the spirit of democracy. He disagrees with Churchill's statements on Power politics: "Churchill's ominous words that during the year 1944 the war had become less ideological marks a transition from the conceptual basis of the war to one of pure Power politics." He finds no historical basis for Lippmann's statements against Germany:

Lippmann's observations seem like rationalizations of emotional biases which are not any more correct because they are believed by the broad masses of the population. After the war such observations would rapidly prove themselves to be very poor foundations for the peace; they would stand the test exactly like the doctrine of the sole guilt of Germany for the last war, which no serious historian any longer accepts.

He denies that Prussianism is found in Prussia: "By separating Prussia geographically from the rest of the German Reich, one would strike at the Prussian spirit least of all." He hopes very much, as many statements attest, that the hatreds promoted by Hitler will not be kept alive by those who conquer Hitler. Hitlerism can live with Hitler dead. The book contains much that is provocative, and not a little that is apt to be rather convincing. It will repay reading, especially by those who are charter members of the "lynching school" of reformers.

PAUL KINIERY

PRODIGAL GENIUS. THE LIFE OF NIKOLA TESLA. By John J. O'Neill. Ives Washburn, Inc. \$3.75

THE SOBRIQUET of Electrical Wizard, conferred successively on various inventors, is one which would, I feel sure, have pleased Nikola Tesla. And it is a title which, in its implications, dovetails most neatly with the personality and talents of this genius from Yugoslavia. But after reading Mr. O'Neill's biography of a pioneer in the field of power transmission, one is still at a loss regarding a true evaluation of the importance and extent of the discoveries of this mis-styled superman.

Tesla is known even to the high-school student of physics as the inventor of a special type of high-frequency induction coil; he unquestionably is responsible for the development of the polyphase alternating-current system in this country, and his ideas on the transfer of energy through electrical resonance in the earth may have been ahead of the times and yet bear fruit. To give him credit, however, for the discovery of every essential of modern radio, including radar (p. 5), of offering to the world in one year, in the late 1890's, the discovery of cosmic rays, artificial radioactivity, an atom-smasher, the electron microscope and X-rays (p. 154), is too great a strain on the good will and credulity of even the casual reader.

Mr. O'Neill writes with the enthusiasm of a reporter who has uncovered a "scientific saint," but has not taken the trouble to sift the solid, objective and quantitatively verifiable discoveries from the very questionable "scientific miracles" which were performed, for the most part, inside the head of Mr. Tesla.

The anecdotal and highly personalized treatment of the eccentricities of this brilliant but erratic man holds one's attention throughout. As a study in human relations—unfortunate ones—rather than as a scientific biography, the book can be recommended.

JOHN S. O'CONOR

THE LOST WALTZ. By Bertita Harding. The Bobbs-Merrill Co. \$3.50

THE DISTANT STRAINS of soft music and faint laughter of old Vienna add a certain poignancy to this story of exile, which is all about the charming family of the young Arch-

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Literary Editor of America

BOOKS OF TODAY

(No session on February 12, Lincoln's Birthday)



Wednesday Evenings

THE REVEREND JOHN P. DELANEY, S.J.
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MARRIAGE AS A WAY OF LIFE



Wednesday Evenings

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SWIMMING POOL - GYMNASIUM - HOCKEY - TENNIS

duke Franz Josef, who is now making his home in America.

Archduke Leopold Salvator, a Hapsburg of collateral Tuscan line and nephew of the old Emperor Franz Joseph, had been Inspector General of the Austrian Artillery. He was married to the Infanta Blanca of Castile, Princess de Bourbon and daughter of Don Carlos, the Pretender to the throne of Spain. This devoted and truly noble couple had ten good-looking and healthy children. Franz Josef is the ninth child and will be forty years old in February of this year.

The happy household in the Castle Wilhelminenberg on the Galitzin Hill near Vienna was broken up by the unwanted war in 1914. After four years of deprivation the family fled in disguise, seeking sanctuary in Spain. But that was only the beginning. War, revolution and exile have been their lot for thirty years. Their natural abilities, their capacity for work and their cheerful dispositions, as well as their Catholic faith, have helped them survive all these catastrophes.

Bertita Harding has specialized in writing scintillating biographies of royal personages. Beginning with *Phantom Crown* and *Royal Purple*, her books have been enthusiastically received. Her pleasant style makes for the easiest kind of reading, yet there are moments, while recounting the very real hardships endured by this noble family, when she seems just a bit too playful.

Mrs. Harding is proud of the fact that she spent some of her school years at Sacred Heart Convents, although she is not a Catholic. She is familiar with Catholic terminology (with a few exceptions) but she cannot impart a feeling of Catholicism. In one chapter—on the political issues of Spain—she gives the usual un-Catholic bias.

The book is illustrated with charming old family photographs, taken when the children were young and Vienna was a city of gaiety and music. CATHERINE MURPHY

FREUD, MASTER AND FRIEND. By Hanss Sachs. Harvard University Press. \$2.50

DR. SACHS, long an intimate of Freud, gives us some valuable insights into the personality and the works of the founder of psychoanalysis, who emerges as a loving and beloved father, a loyal friend to those who paid him tribute, and not the bear and profligate that some had imagined him to be. But while there can be no question of Freud's shrewd insights into many of the foibles of human nature, there is much to challenge his competence in some of the fields to which he extended his psychoanalytical theories. Sachs has apparently tried hard to eliminate the element of hero-worship but his super-ego must have been nodding when he allowed himself to compare his master with some of the greatest geniuses of history.

Specifically, the book provides, I believe, ample warrant for the opinion that Freud had the unfortunate tendency to accept the most tenuous, in fact, at times the most outlandish analogies as evidence of identity. And, not rarely, he indulged in generalizations that went beyond the facts. This latter tendency persisted up till his death, if we may judge from his considered estimate of his latest book, *Moses and Monotheism*, as a "worthy exit." This book, like his *Totem and Taboo*, represents to my mind a new low in the power of historical and anthropological comprehension. He admits that almost universally the anthropological foundations of his theory of the origin of religion, morality, society and art are rejected by competent scholars; yet he reiterates the theory and the foundations without even a qualm—indeed with a naive vanity that could never emancipate itself from the tyranny of certain of his obsessive theories.

H. J. BIELER

THE STORY OF DOCTOR KING. By Mary Wallace. The Commissariate of the Holy Land, Washington, D. C. \$2

YOUNG DOCTOR KING was just beginning a brilliant career as a surgeon when his life was shattered by the death of his wife, Elsie. He had built all his hope around her and, with her gone, he let everything else go, shutting himself up in his home with his medical books and refusing to speak even to his relatives and friends. This went on for over six

years. The novel tells how he was slowly won back to normal life and then led on to heroic work in war-desolated China. The development is beautiful in its simplicity and its serene air of Catholic faith and perseverance. The story moves in the atmosphere of hospitals, doctors and nurses, but there are restful changes when brief excursions are made to the peaceful setting of the Franciscan monastery at Washington.

Interwoven in the main narrative is the story of Joe Patten, the man who sweeps the street in Doctor King's neighborhood and who has suffered loss in a way more difficult than Doctor King's. Joe's attitude to life is summed up in his saying, "I can take it," and he is unshaken in his belief that the Big Boss, as he terms God, knows what He is doing. Even in his dark despair, Doctor King had retained his enthusiastic admiration for a famous German research professor and had continued to follow the accounts of his discoveries and theories, and the rescue of this professor from a German concentration camp lends a slight mystery-story air to the plot. A little portrait of Elsie is cherished by the Doctor and it sustains him till he learns that only faith in God can reveal the deep mystery and beauty of love.

WILLIAM A. DOWD

THE COMING AIR AGE. By Reginald M. Cleveland and Leslie E. Neville. McGraw-Hill, Whittlesey House. \$2.75

IN THIS VOLUME, published under the auspices of the Aviation Research Associates, the authors have attempted an outline of the developments which may be expected in postwar aviation. Though they discuss technical advances which will be utilized, and operational difficulties which must be solved, the authors are chiefly concerned with problems of a wider interest. The possible effects of the transition to a peace-time economy on airplane manufacturing and on airline operation are considered. The requisites in planes, bases and personnel of a post-bellum international police force are estimated. Conceivable effects of speedy air transport on commerce, education, recreation, population trends, national development and international relations are studied. While some airy fantasies are prophesied as possible eventualities, the future of the airplane is kept out of the clouds and based on solid ground.

Prophetic utterances are usually unintelligible to the uninitiate; at times the authors achieve a Sybillic obscurity. Indeed, they give point to their plaint against "aviation apostles whose native ability at oral debate becomes tragically inhibited in the presence of a typewriter." The style affords rather rugged reading; the thought is frequently too diffuse to convey a coherent impression; the data supplied to answer a problem is occasionally insufficient. While an effort has been made to explain technical terms, it has not been wholly successful. Although the simplicities, for example, of a "laminar flow" wing may be apparent to any high-school junior, some of their seniors would have difficulty in distinguishing between a gyroscope and a gremlin.

Nevertheless the authors have performed a valuable service in presenting an authoritative formulation of the problems of aviation in the coming age.

FRANCIS X. CURRAN

H. G. QUARITCH WALES, former adviser to the British General Staff in India and Malaya, is the author of *Years of Blindness*.

URBAN H. FLEECE, S.M., is in the Department of Education of the Catholic University of America, Washington, D. C.

REV. J. T. DURKIN, S.J., is Professor of History in the Graduate School of Georgetown University, Washington, D. C.

REV. CHARLES A. BERGER, S.J., is Director of the Biological Laboratory of Fordham University, New York City.

JOSEPH G. MILUNAS, S.J., is studying Theology at West Baden College, West Baden Springs, Ind.

M. STAERK is Professor of International Relations at Rosemont College, Rosemont, Pa.

PAUL KINIERY is Professor of History at Loyola University, Chicago, and President of the American Catholic Historical Society.

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THEATRE

UP IN CENTRAL PARK. Michael Todd, one of the most indefatigable of our new producers (he is putting on four productions this year), has another hit in *Up in Central Park*, at the New Century Theatre. His offering has Sigmund Romberg's charming music to swing it into immediate popularity, and the large cast is as indefatigable and as full of optimism as Mr. Todd himself.

The only weakness, a usual one in musical offerings this year, is in the book. Herbert and Dorothy Fields, the authors, were moved to revive in it the career and collapse of William Marcey Tweed, better remembered as "Boss" Tweed, of Tammany Hall. They have done it without giving us much if any of the picturesqueness of Tweed's cyclonic career. We see him in restaurants and night-clubs passing out fifty-dollar banknotes as tips, but that's about all the dramatic action we have from him.

However, the audiences recognize the Park and Zoo and the bandstand in the Mall, and the charm of the Romberg music gets into their blood, and they end by forgetting Tweed and his troubles and by having a very good time. The music and dancing are enchanting. Wilbur Evans, Betty Bruce, Noah Beery, Charles Irwin, Maureen Cannon and Fred and Elaine Barry are featured and deserve to be.

The final downfall of Tweed is brought about by Evans, a New York Times reporter. We have a few glimpses of Thomas Nast, of *Harper's Weekly*, and of distinguished Tammany Hall leaders we are supposed to have heard of. Also, fortunately, Betty Bruce and Maureen Cannon are on the stage most of the time. Betty, as Bessie O'Cahane, is the girl who gives us the wonderful tap dance which should come much earlier in the offering than it does.

There are bagpipe players, organ-grinders, children and newsboys, girl and boy singers and dancers, and various specialists to help the good work along. Altogether there is a great deal going on at the New Century, and the audiences obviously enjoy every minute of it. The excellent settings and lighting are Howard Bay's, while Grace Houston and Ernest Schrapfs have the credit of the effective costumes.

ALICE IN ARMS is the little comedy by L. and M. Bush-Fekete and Sidney Sheldon, presented at the National Theatre by Choate and Elkins, with Peggy Conklin as a girl Wac in its leading role. Miss Conklin did her best and her best was good. Kirk Douglas and Roger Clark supported her manfully, but the offering was withdrawn after five performances. We need something more exciting on our stage than the heroine who cannot decide which of two suitors she will marry.

ELIZABETH JORDAN

FILMS

FOREVER YOURS. Whether or not a picture has the right to give such tremendous hope to infantile-paralysis victims as this one does is questionable. Maybe the radical and amazingly successful operation performed on the screen has some basis in fact—that I do not know; however, if it is not a reality, the presentation becomes nothing more than a scientific fairy tale and, most unfortunate of all, a rouser of false hopes. Considering the film's entertainment values only, this is the story of a society girl, daughter of a prominent doctor, who is stricken with polio in the midst of a most active career. Very fortuitously her father and an Army doctor are experimenting on a new treatment for the dread disease. After a period of depression, she conquers her horrible fear and offers herself for the test operation, whereupon she is completely cured. Woven through the tale are threads of romance which also come to a happy conclusion. Gale Storm is cast as the heroine and gives a most ingratiating performance. She dances delightfully and sings as well. Johnny Mack Brown, deserting his cowboy parts, has the surgeon's role. To contribute what comedy there is, Mary Boland and Frank Craven are pleasantly teamed together. Here is a picture that never reaches any entertainment heights, but manages to be passably diverting family fare. (*Monogram*)

WHAT A BLONDE. If you can stand a feature-length diet of Leon Errol with his low-brow comedy, then you may be able to relish this farce of endless errors. If not, stay away from it for you will find it to be poison. The trashy mix-up concerns the efforts of a manufacturer of lingerie (Leon Errol) to get more silk for his business and more gas for his car from the ration board and, last but not least, his difficulties when circumstances force him to present a strange blonde as his wife. Maybe some will care how all this cheap fun ends; I did not, but those adults who are Leon Errol fans can judge for themselves. (*R.K.O.-Radio*)

ROUGHLY SPEAKING. Rosalind Russell has the leading role in Louise Randall Pierson's autobiographical story of a career woman whose independence helps to wreck one marriage, though the same quality works to advantage in her second try. The ups and downs of this rather amazing family are well presented, have interesting and amusing comedy interspersed throughout. It is regrettable that a picture which provides numerous enjoyable angles must be rated *objectionable* on moral grounds since the story rests on a second marriage which reflects the acceptability of divorce. (*Warner Brothers*)

MARY SHERIDAN

PARADE

SCENES OF JOY, joy too intense for words to convey, were enacted in the Philippines when the American Army released prisoners who had been held in the wretched Japanese prison camps for close to three years. . . . From one of these death camps, following a Ranger raid, issued five hundred lean, ragged Bataan heroes who felt to a man that they were coming back from the dead. Their delight was indescribable; indescribable also was the reverence, the homage paid to the heroes by the rescuing American soldiers lined up for miles on both sides of the procession of grass-lined Filipino carts carrying the men snatched from a living death. . . . Said a correspondent: "These men, catching their first glimpse of the almost forgotten outside world, were so happy one could almost see the new life that was flowing into them. They glanced eagerly at the new weapons and helmets of the soldiers who lined the road. They peered far ahead at the plain stretching interminably—with no barbed wire, no guard to bar their free passage. Little by little they talked of parents, wives, children, sweethearts from whom the majority had heard nothing for over three years."

Spectacles much like this one could be observed in the Manila internment camp, when over 3,000 Americans, mostly women and children, beheld a sight many of them had

despaired of ever seeing—American soldiers crashing through to their rescue.

The electric happiness that surged through the souls of the American captives conveys some idea, faint though it be, of the ecstatic bliss that comes to other souls—to the souls released not from some earthly prison camp but from that other-world prison called Purgatory. . . . Each day of the year captive souls are soaring, no longer captives, out of Purgatory. . . . We can imagine the long procession of celestial vehicles carrying the rescued souls—rescued not by Rangers but by Christ. We can imagine a celestial correspondent reporting: "These souls from Purgatory, catching their first glimpse of the blinding splendor of Heaven were so deliriously happy that one could see the new life flowing into them. They glanced eagerly at the beauteous beings who lined the road. They peered far ahead at the dazzling glories of Heaven. They glowed with the thought that they were now where they wanted to be and that they would always be where they wanted to be. Little by little they began to inquire for parents, wives, children, sweethearts from whom they had been separated for years and years." . . . Scenes such as this one are happening every day.

JOHN A. TOOMEY

CORRESPONDENCE

INTROIBO

EDITOR: A soldier (an AMERICA subscriber) was one of the moving spirits in starting a bulletin for servicemen interested in the priesthood or the religious life. Other servicemen readers of AMERICA may be interested in the bulletin; it is called *Introibo*. It can be obtained by sending the serviceman's address to *Introibo*, 19 Eye St., N.W., Washington 1, D. C.

Washington, D. C. REV. TIMOTHY REARDON, S.J.

CANDLEMAS CEREMONIES

EDITOR: For the first time since my return to my own country from the Catholic Basque country of France, I was recently able to assist at the High Mass and the beautiful service of the blessing of the candles for the Feast of Candlemas. I had brought my candle to hold up to be blessed by the exquisite prayers said by the celebrant at the altar, and during the following procession I held my candle lighted in my hand, as likewise at the Gospel and the Canon of the Mass. But to my surprise no one else was doing likewise.

I wondered what the Liturgical weeks are for, if they do not inspire our Catholic people to follow and love these liturgical services of the Church, especially so lovely and poetic a one as that, which is a Feast both of the Redeemer and of Our Lady. It is so beautiful when all the little twinkling lights of candles in the hands of the people light up in the church according to the Rubrics, at the Gospel and the Canon, and I am sure our Catholic people would appreciate this beauty and poetry of this service and *their own part in it*. Cannot our clergy instruct them so that on the next Candlemas Day these lighted candles may represent the Saviour and symbolize the fire of the Holy Spirit? How much we need this symbol today!

New York, N. Y.

HELEN C. ROBBINS

TRIBUTE TO THE KEYS

EDITOR: It was a pleasure to read Father Sullivan's review of *The Keys of the Kingdom*, and I trust his opinion is representative of other Catholic publications.

From association with soldiers from Southern and Southwestern States in the past two and a half years, I feel any film such as the *Keys* should be encouraged as an aid to dispelling the appalling ignorance about things Catholic one often encounters.

Perhaps, as Father Sullivan says, "an omission here, a change of nuance . . . would improve it from the Catholic point of view." But in all probability this would weaken it as a public-relations medium.

Daytona Beach, Fla.

SGT. GEORGE A. KELLENBERG

CHURCH DORMANT?

EDITOR: Comments on the comparative number of Catholic and Protestant passports, as in your issue of January 27, may have some value in showing Catholic people that there is a mission problem in the West Indies and South America; but the comments are inadequate. Why not actually show our people that we are missing the boat entirely in the matter of true apostolic zeal?

It is difficult to put one's finger on this or that factor as the reason for a whole lot of Catholic ignorance on the Church's missionary position. We could blame the schools, the press or even the average priest; but it is all too easy to point to "this" as the big evil.

Boiling it all down, we could say that we have to bring Church History and Mission History much closer to the heart and mind of every Tom, Dick and Harriet who is part of the body of the Church Militant. As one historian and teacher has said, "it is necessary to think and feel with the

Church." It is necessary to know the problems of the Church in this our day; but in order to understand them more fully we must know the problems that faced the Church down through the years. Let the people know that the Church has been mission-minded since its very foundation.

We have nothing to be ashamed of in our past mission activities. There have been mistakes, but they only emphasize that Christ will be with His Church until the end of time. When one recalls the Jesuit Suppression and the effect of the curtailment of their mission activities, we can understand better why many of the countries of South America need priests today.

The Catholic Church is not the Church of New York, Boston, Chicago, but it is the Church of the world. It is very sad that in one month only 16 passports were issued for Catholics for all destinations, while 119 were being issued to 119 Protestant heads of families. We talk about the peace that will come after the war, but we American Catholics will have a lot to answer for if we fail to give the true Church of Christ to those who have never known Him, as well as to those who are supposed to know Him.

One is almost inclined to judge that instead of a Church Militant in the United States we have a Church "Dormant."

Flushing, L. I.

JOHN J. O'BRIEN, JR.

AMERICAN SCHOOLS IN CUBA

EDITOR: It was with great interest I read Marieli G. Benziger's article, *U. S. Catholics Study Latin America* (AMERICA, January 6).

There is one point, however, that I question. Miss Benziger writes: "Msgr. Barry then gave a clear-cut picture of what Americans are doing in Cuba. American money in Cuba has equipped and staffed up-to-date schools, colleges and welfare centers. Unfortunately, these are *all* backed and run by Protestants." (Italics mine.)

It is, one must admit, unfortunate for Catholicism in Cuba that this is true for the most part. But there are two notable examples of what American Catholic religious teachers are doing in Havana which I would like to call to the attention of Miss Benziger. One is the Academy of the American Dominicans, established in Havana about thirty-five years ago. The other is Merici Academy, founded in Havana in 1941 by American Ursuline nuns. Coming to Cuba in response to the great need for English-taught Catholic schools, the American Ursuline nuns have been welcomed by Cuban parents with their characteristic charming enthusiasm and *good will*.

What Cuba and all Latin America wants as evidence of American good will is solid, tangible evidence, such as this, of American Catholicism in all inter-American relations, be they cultural or commercial. This Merici Academy in Havana, Cuba, is doing in a notable way. Catholic Cuban parents recognize this unity of purpose with their own deeply-rooted, centuries-old Catholicism as proof again that Catholicism is the real spiritual link which unites the Americas.

Havana, Cuba MOTHER M. BERNADETTE DALY, O.S.U.

APPRECIATION OF SCIENCE NOTES

EDITOR: Upon receipt of a marked copy of the January 6 issue of AMERICA, Dr. Walter Baade of Mount Wilson Observatory was so gracious as to write me as follows:

Thank you very much for the January 6, 1945, copy of AMERICA with your review of my recent work on the resolution of early-type nebulae. I certainly could not have wished for a better and more sympathetic interpreter, and I am sure that the readers of AMERICA appreciated your clear and concise exposé just as much as I did.

Woodstock, Md.

WALTER J. MILLER, S.J.

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THE WORD

PRAYER, FASTING AND ALMSGIVING are a traditional trilogy. "Watch and pray," said our Lord. "Unless you deny yourself. . . . Go sell what thou hast and give to the poor. . . ."

All three are part and parcel of Lent. They are necessary if we would achieve the spirit of humility with which we bowed our heads to receive the ashes on Ash Wednesday. A man may fast, do penance and grow proud of his endurance, forgetting completely the purpose of his penance. The Devil's first temptation against Our Lord in the Gospel of the first Sunday in Lent was not a temptation to a hungry man to eat. It was a temptation to pride, to "command that these stones be made bread" (Matthew 4: 1-11).

Similarly a man may pray a great deal and feel that he has no need of fasting, that he is not subject to the frailties of common man, that he need not guard against the weakness and the softness of the flesh. It is not uncommon for a man who prays much to grow spiritually conceited, to be harsh in judging the weakness of others, critical, uncharitable, unforgiving. Relying overmuch on his own spiritual strength, he may come to merit the reproach of Christ, "Thou shalt not tempt the Lord, Thy God."

Christ's third temptation is a warning to rich and poor alike, that a love of money, a love of the things that money can buy, of pleasures and power and pride, can be a danger to all of us. Indulgence, excessive desire of the lesser goods, pride: these seem to be the evils we must fight during Lent.

Of course, the answer to all of them is the humility of today's Gospel. Prayer and fasting and almsgiving pave the road to humility, and the road of humility is the road to God whom we seek in Lent and out. Humility means a knowledge of who and what we are. It means a clear understanding of our need for God, especially for our happy living here and hereafter. It means an understanding that everything we have is a gift of God, to be used for God, to be shared with those who have not the same abundance.

The man who prays often and sincerely grows to be an humble man. His prayer is gratitude to God, who gives him all things, even the grace to pray, to be good and to do good things. His prayer is begging, an admission that he needs God completely and utterly in all things. His prayer is a reaching out to God, and only he reaches out to God who knows that God and God alone is all good. His prayer is repentance, for he is praying to God whose Son died for human sins. His prayer is a complete offer of service, for no conversation between friends is sincere without the offer or at least the understanding, "If there is anything I can do. . . . It would be a pleasure. . . ." Anything!

The man who fasts grows to be a humble man. He is a man who knows his weaknesses and works with God's help to control them. He fasts because he fears the pull of human nature to body-coddling, to indulgence, to softness. He fasts that he may gain the power to say no to attractive temptations, and the very attractiveness of temptations is an admission of our stupid sense of values.

The Christian giving of alms is an exercise of humility for it is based on the realization that what we have is not ours but God's. The Christian giver gives not pridefully, condescendingly, but well aware that it is a privilege to give a cup of water to Christ in one of His brothers. The Christian giver gives because he knows that possessions may become masters. (There is a wealth of spiritual almsgiving suggested in today's Epistle: "We are careful not to give offense to anybody, lest we should bring discredit on our ministry; as God's ministers we must do everything to make ourselves acceptable.")

The whole aim and purpose of Lent is to draw closer to Christ. In our penances we give our bodies to Christ. In our almsgiving we give Him all the material things we possess. In our praying we give Him ourselves, heart and soul. We can tell Him that in the Offertory of today's Mass, and keep on telling Him that in our daily Mass through Lent, knowing that the more fully we give, the more we empty ourselves to receive of His fullness in our daily Communion.

JOHN P. DELANEY

THE AMERICA BOOK-LOG FOR FEBRUARY

REPORTING THE RETURNS SENT BY THE CATHOLIC BOOKDEALERS FROM ALL SECTIONS OF THE COUNTRY ON THE TEN BOOKS HAVING THE BEST SALE DURING THE CURRENT MONTH

Popularity of the ten books listed below is estimated by points, ten for mention in first place, and nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the “totals” column, the relative position by the boxed numerals.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the "totals" column, the relative position by the boxed numerals.

Books	TOTALS
Boston—Jordan Marsh Company	2
Boston—Pine XI Cooperative	4
Boston—Matthew F. Sheehan Co.	2
Buffalo—Catholic Union Store	3
Cambridge—St. Thomas More Bookshop	7
Chicago—Marshall Field & Co.	6
Chicago—St. Benet Bookshop	3
Chicago—Thomas More Bookshop	2
Cincinnati—Benziger Bros., Inc.	5
Cincinnati—Fr. Pustet Co.	6
Cleveland—Catholic Book Cooperative Society	2
Cleveland—G. J. Phillips & Sons	3
Dallas—Catholic Book Store	1
Denver—James Clarke Church Goods House	2
Detroit—B. J. McDermitt Co.	3
Detroit—Van Antwerp Catholic Library	1
Erie, Pa.—The Book Mark	2
Hartford—Catholic Library	4
Holyoke, Mass.—Catholic Lending Library	5
Los Angeles—C. F. Horn Co.	2
Louisville, Ky.—Rogers Church Goods Co.	4
Madison—The Church Mart	2
Madison—Holy Rosary Library	1
Madison—Thomas More Gift Shop	4
New Bedford, Mass.—Keating's Book House	5
New Haven—Thomas More Gift Shop	2
New Orleans—Catholic Book Store	3
New York—Benziger Bros., Inc.	8
New York—The Catholic Book Club	1
New York—P. J. Kennedy & Sons	5
Oklahoma City—St. Thomas More Book Stall	9
Philadelphia—Peter Reilly Co.	2
Portland—Catholic Book & Church Supply	1
Providence—The Marion Book Shop	7
Rochester—B. Trant Churchgoods	10
St. Louis—B. Herder Book Co.	6
St. Paul—E. M. Lohmann Co.	4
San Antonio—Louis R. Barber Co.	5
San Francisco—The O'Connor Co.	2
Seattle—Guild Bookshop	1
Seattle—The Kauter Co.	3
South Milwaukee—Catholic Book & Supply Co.	4
Spokane—DeSales Catholie Libr. & Bookshop	8
Vancouver, B. C.—Vancouver Ch. Goods, Ltd.	2
Washington, D. C.—Catholic Library	5
Westminster, Md.—Newman Bookshop	2
Wheeling, W. Va.—Church Supplies Co.	8
Whites—Catholic Action Bookshop	7
Williamington—Diocesan Library	3
Windsor, Can.—P. J. Tonkin Co.	2

Scarlet Lily—Murphy	10
Three Religious Rebels—Raymond	4
New Testament—Knox	2
No Shadow of Turning—Burton	6
Reed of God—Houselander	3
Love One Another—Sheen	7
Now With the Morning Star—Keraan	8
Margaret Brent, Adventurer—Grant	4
Biography of a Cathedral—Anderson	10
Amen, Amen—Constantino	2

One newcomer graces this month's leading ten books—Anderson's *Biography of a Cathedral*. It was reviewed in AMERICA's columns in the issue of January 27. Kernan's *Now with the Morning Star*, a newcomer last month, retains its seventh place.



Four priests and six laymen and women make up the ten most popular authors this month. Since the Book-Log began, laymen have been edging the clergy out. On whom do you put your bets to do the best literary work of the future?

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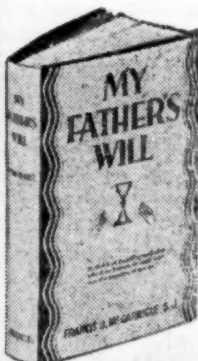
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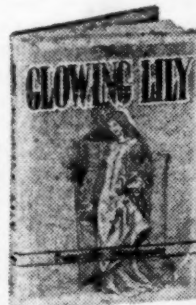
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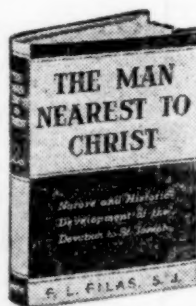
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